THE GROUNDS OF Infant-Baptiſm Briefly EXPLAINED.

GOD's Word plainly declareth, That it is ſufficient Qualification for Baptiſmal Perſons to be Believers. *If thou believeſt with thine heart, thou mayeſt be baptized*, Act. 8. 36, 37. *Go ye into all the world, and preach the goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved*, Mark 16. 15, 16. Now the Infants of Chriſtian Parents are either Believers, or Unbelievers; or neither Believers nor Unbelievers, but a third kind, middle between both. A third kind of Perſons, who are neither Believers nor Unbelievers, but middle between both, cannot be, the Scripture knoweth none ſuch, it is contrary to the Tenour of God's Word, and to the Grounds of Religion, and to the Common Belief of *Chriſtendom*, and will infer one of theſe two impious Abſurdities; either that Infants are brute Beaſts, or that dying in Infancy, they are neither ſaved nor damned, but remain in a Third State, middle between Heaven and Hell, for ever. If you ſuppoſe the Infants of Chriſtian Parents to be Unbelievers, then in reaſon you muſt ſuppoſe, that they be all ſo, and dying in Infancy Unbelievers, they muſt needs be damned. For Chriſt plainly ſaith, That *he which believeth not, ſhall be damned, he is condemned already, he ſhall not ſee life, but the wrath of God abideth on him*, Mark 16. 16. John 3. 18, 36. And if all the Infants of Chriſtian Parents, dying in Infancy, are damned Unbelievers, we have much more reaſon, to conclude, that all the Infants of Heathen Parents dying in Infancy are ſo to do. But, ſure, that Doctrine cannot be true, which adjudgeth all Infants taken away in Infancy to inevitable Damnation for ever. It remains then, that the Infants of Chriſtian Parents are Believers, and therefore baptizable.

Ubi ponis parvulos baptizatos? Profecto in numero credentium Auguſt. de Verbis Apoſtoli Ser. 14.

§ II. Though Infants are not capable of actual Faith, after the ſimilitude of vigilant grown Men, yet they are capable of the inward Seed and Root thereof, after the ſimilitude of grown Men in their Sleep, while their Sleep laſteth, and as *Jeremy* and *John Baptiſt* were ſanctified from the Womb, and as

1 Joh. 3. 9. Luk. 1. 15, 35. Jer. 1. 5.

Psal. 22. 9. the Infant Jesus was holy, and as *David* was *made to hope when he was upon his mothers breasts.* The Soul of each Infant is a Spiritual Substance, and being so, it must needs be immortal, and some way or other in act, from the time that it is put into the Body, and while it is in the Body, it doth animate and quicken
1 Cor. 7. 14. the Body, and is the Life thereof, and is always upon its way to Eternity without all stop or stay, and either it is by supernatural Grace inwardly *holy* in the sight of God, and so in the way to Heaven: or it is destitute of supernatural Grace, and then it is inwardly unholy and *unclean* in the sight of God, and so in the
Their Confession of Faith, p. 24. way to Hell. Our Brethren, the Opposers of Infant-Baptism confess, That from *Adam* and *Eve*, the Common Parents of us all, *corrupted Nature was conveyed to all their Posterity, descending from them by ordinary Generation, being now conceived in Sin, and by Nature Children of Wrath, the Servants of Sin, the Subjects of Death, and all other Miseries, Spiritual, Temporal, and Eternal, unless the Lord Jesus set them free.* Now Infants being inwardly infected and defiled with Sin and Corruption, as the Great Disease of lapsed Humane Nature, they must needs be by Divine Grace capable of Cure and Remedy, which Cure and Remedy cannot be without supernatural Regeneration, whereby their Souls are inwardly renewed and made Partakers of the Divine and Godly Nature, conformably to
2 Pet. 1. 4. the Image of the Infant Jesus, whose Soul, while he was an Infant, did overflow
Heb. 1. 9. & 2. 11, 12. with the Seed of Divine Faith, Hope, Love, Meekness, Piety, and all other
Rom. 8. 29. Joh. 20. 17. Luk. 1. 35. & 2. 40. Joh. 3. 3, 5, 6. Celestial Graces, a degree and measure whereof God worketh in all Elect Infants, in respect whereof the Infant Jesus and they are Brethren and Fellows, there is spiritual similitude between them. The Infant Jesus is considerable two ways: First, In respect of the Natural Substance of his Soul and Body; and so there is similitude between him and all other Infants: for they also have Souls and Bodies, no less than the Infant Jesus: this similitude is natural and common. Secondly, In the Infant Jesus, besides the natural Substance of his Soul and Body, there is by supernatural Grace, and gracious Donation and Endowment, the Seed and Root of all Divine and Heavenly Vertues, which are the Life of the Soul, like as the Soul is the Life of the Body; these Divine and Heavenly Vertues did eminently shine forth in the Life of Christ, when grown up. *Jesus*
Luke 2. 52. *increased in wisdom and stature, and in favour with God and man.* The Seed and Root of all Heavenly Vertues was by supernatural Grace in his Soul, while he was in the Virgin's Womb, and as soon as he was born of her, but did not appear till he was arrived to some maturity. When he was grown to Man's Estate, he did use to take his Rest in Sleep; and while he slept, the inward Heavenly Vertues and Graces of his Mind did not appear, but the Seed and Root thereof lay hid in his Soul. Now between such Infants as *Jeremy* and *John Baptist*, who are by supernatural Grace born of God, and holy from the Womb, and the Infant Jesus, there is spiritual and special similitude. But between Infants unregenerate and unholy, and the Infant Jesus, there is no spiritual and special similitude;
Gen. 3. 15. Isa. 42. 1. Rom. 9 8. but contrariety, as between the Seed of the Serpent, and the Seed of the Woman, between Non-Elect and Elect. No reason can be rendred, why the Infants of Christian Parents, should not be as truly capable of being Believers, as the
Luk. 2. 11. Mat. 1. 21. Infant Jesus was of being a Saviour. *Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. She shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins.* As if you suppose the Infant Jesus Christ not to be the Saviour of Souls, it cannot be declared, when he comes to be the Saviour of Souls. So if you suppose the Infants of Believing Parents not to be a kind of Believers, it cannot be declared when the Children born of Believing Parents, come to be in the Number of Believers, in what Year of their Lives. If the Infancy of Jesus Christ could not barr him from being Jesus Christ, the Mediator between God and Men, the Head of the Church,

Church, and the Saviour thereof, when he ſucked his Mother's Breaſts. By the ſame reaſon the ſtate of Infancy cannot hinder the Children of Believing Parents from being a kind of Believers and Members of the Church, when they ſuck their Mother's Breaſts. Chriſt plainly ſays, *Whoſoever ſhall offend one of theſe little ones which believe in me*, &c. And by comparing the Evangeliſts it will appear, that by *theſe little ones which believe in Chriſt*, he means Infants, ſuch as *Chriſt took in his arms*; at leaſt, he doth not exclude Infants. Mat. 18.6. Luke 18. 15. Mark 9. 36.

§ III. The Adverſaries of Infant-Baptiſm expreſs their Doctrine in theſe words: *Thoſe who do actually profeſs Repentance towards God, Faith in, and Obedience to, our Lord Jeſus, are the only proper Subjects of Baptiſm*: And for proof hereof, they refer us to two Scriptures in the Margin, namely, *Mar.* 16. 16. *Act.* 8. 36, 37. Now from theſe very Scriptures it is already proved, That it is enough for Baptiſm that Perſons be Believers, and that the Infants of Believing Parents are a kind of Believers, and therefore proper Subjects of Baptiſm. But no Scripture declares, that thoſe only who actually profeſs Belief, are the proper Subjects of Baptiſm, this is plainly an addition to God's Word, and therefore to be rejected. Their Confeſſion of Faith, p. 97.

§ IV. Chriſt's Commiſſion to his Apoſtles is, *Go ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt*: That is, Go ye, and Chriſtianize all Nations, make all Nations Chriſtians, Saints, Believers, Diſciples of Chriſt, get them into Covenant with God, through Chriſt, and then Baptize them, and ſolemnly enter them into the Church of Chriſt, by the Rite of Baptiſm: For like as *Jeſus made and baptized Diſciples* firſt made, and then baptized Diſciples; ſo we may reaſonably think, that Chriſt's Commiſſion to his Apoſtles was, That they ſhould firſt make all Nations Chriſtians, Saints, Believers, Diſciples, and get them into Covenant with God through Chriſt, and then baptize them. At the time when Chriſt gave forth this Commiſſion, the whole World was either Jews or Gentiles. The generality of the Gentiles were, for the preſent, Worſhippers of Idols, under the Power of Satan, drowned in Ignorance, Infidelity, and falſe Religion. The Jews had been long uſed to Circumciſion, the Paſſeover, and the reſt of the Old Teſtament-Miniſtry and Pedagogy: too many of them were Unregenerate, though Worſhippers of the true God: the reſt, who were truly Godly, did yet need Inſtruction concerning the true Meſſias, and that this ſame Jeſus whom we Preach, is the Chriſt of God, the Saviour of the World, the ſole Mediator between God and Men, foreſold by the Prophets, and prefigured in ancient Types and Sacrifices, and that all the Old Teſtament-way of Worſhip was now to ceaſe, and give place to the New. Therefore the ſcope and true meaning of Chriſt's Commiſſion may well be thought to be this: 'Go ye, my Apoſtles and Miniſters, into all 'the World, and Preach the Goſpel to every Perſon capable thereof; reduce 'them from their Ungodlineſs and State of Damnation, to a State of Grace and 'Salvation; make them Chriſtians, Saints, Diſciples, Believers, Members of the 'Church; get all, both Parents and Children, into Covenant with the true God, 'through Jeſus Chriſt; throw down the Middle Wall of Partition between Jew 'and Gentile, and make both One Holy Society in Chriſt: and having ſo done, 'Baptize them, and let Baptiſm be the Token, Sign, and Seal of the Covenant, 'between God in Chriſt and them. If then the Infants of Chriſtian Parents be a kind of Chriſtians, Saints, Believers, Diſciples, Members of the Church, in Covenant with God, through Chriſt, (all which for ſubſtance denote the ſame thing, and are convertible) then by the Tenour of Chriſt's Commmiſſion they Joh. 4. 1, 2. Acts 26. 17, 18. Eph. 2. 12.

Their Confession of Faith, p. 115, 116. are to be Baptized. Now the Oppoſers of Infant-Baptiſm own and declare, that the Infants of Believing Parents under the Old Teſtament, were in Covenant with God: and therefore they muſt needs own and agree, That the Infants of Believing Parents under the New Teſtament, are no leſs in Covenant with God; unleſs they can prove that God's way is not equal; which they never can: For Ezek. 18. 25. certainly his way is equal, as himſelf declares; but the ways of Sinners are unequal.

§ V. It is plain from *Deut.* 29. 10, 11, 12, 13. that Little Ones, together with their Parents, did enter into Covenant with the God of Iſrael: And from the time of *Abraham* God ordained, that all his Male-Seed, ſucceſſively in their Generations, ſhould be Circumciſed the Eighth Day; by that Rite a Divine Bond Acts 7. 8. and Engagement was laid upon the Infants Circumciſed, to be the Lord's faith- Gen. 17. 9, 10, 11. ful Servants all their days, it was *a token of the covenant between God and them.* And long before Circumciſion, even from the Beginning, there were by Divine Appointment Sacrifices, which were typical and ſymbolical of Eternal Redemption, through Faith in the Death of Chriſt, as future. In thoſe Sacrifices Be- Pſal. 50. 5. lieving Parents did Covenant with God: *Gather my ſaints together unto me: thoſe that have made a covenant with me by ſacrifice.* They did alſo enter their Infants into Covenant with God, they did firſt devote and conſecrate themſelves to the Service of the true God, and engage Themſelves to him, and then their Infants; Joſ. 24. 15. the reſolution of every pious Parent being the ſame with *Joſhua's*: *As for me and my houſe, we will ſerve the Lord.* The mutual Oath and Covenant between the Joſ. 9. Nation of *Iſrael*, and the *Gibeonites*, did bind their whole Off-ſpring and Poſte- 2 Sam. 21. rity; which becauſe King *Saul*, ſome Hundreds of Years after, did preſume to violate, therefore God did ſeverely revenge the Breach thereof, by Three Years Famine, in the Reign of King *David*, and would not be pacified but by the Death of Seven of *Saul's* Sons, the *Gibeonites* ſo deſiring. From all which it is plain, that Parents may by Authority from God, lay a Divine Bond, Oath, and Covenant, upon the Souls of their Infants, which when grown up, they are bound inviolably to obſerve.

§ VI. There was a Covenant between God and Chriſt conſidered as Man, That he ſhould be obedient unto Death, even the Death of the Croſs, and be therefore Rewarded and Crowned with ſupereminent Joy and Glory in Heaven for ever: The Foundation and Corner-ſtone of this Covenant was laid in Chriſt's Incarnation, according to the Eternal Purpoſe and Fore-knowledge of God, the Father, and the Son, and the Holy Ghoſt. And hereupon the Infant Jeſus was Circumciſed the Eighth Day, in Token of the foreſaid Covenant between God and that bleſſed Babe: And about the Thirtieth Year of his Age he was Baptized by *John* in *Jordan*, which was another Token and Confirmation of the ſame Covenant. And, look, as *Moſes* bore up his Heart in all his Sufferings, by Heb. 11. 26. having *reſpect unto the recompence of the reward*: ſo the Man Chriſt Jeſus *for the* Heb. 12. 2. *joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down* Iſa. 49. 4 & 53. 11. *at the right hand of the throne of God*; according to the Covenant between God Phil. 2. 8, 9. and him. Now the Covenant between God and the Man Chriſt Jeſus, is for ſubſtance the ſame with the Covenant between God and all godly Chriſtians, they Heb. 1. 9. & 2. 11, 12. are ſpecifically but one everlaſting Covenant, becauſe Chriſt conſidered as Man, and all godly Chriſtians are Brethren and Fellows, only he in all things hath the Rom. 8. 29. pre-eminence, as being the Firſt-born among many Brethren, and anointed with Joh. 20. 17. the Oyl of Gladneſs above his Fellows. Col. 1. 18.

§ VII.

§ VII. *What advantage then hath the Jew? or what profit is there of circumcision? Much every way.* Certainly the Christian now hath not less advantage then the Jew anciently had, and there is not less profit now by Baptism, then was of old by Circumcision. Christian Parents and their Seed, are not Losers, but rather Gainers by the Coming of Christ, and the New Testament in his Blood: because he is *a surety of a better testament, the mediator of a better covenant.* But this cannot be, if the Infants of Christian Parents be not admittable to Baptism. For how can that be a better Covenant and Testament, which aboliſheth Circumcision, whereby there was much Profit and Advantage to the Infants of Believing Parents anciently, and gives them nothing in lieu thereof, but excludes them from Baptism coming in the room thereof? Rom. 3. 1, 2. Heb. 7. 22. & 8. 6.

§ VIII. That Baptism comes in the place of Circumcision is evident: *for the Priesthood being changed, there is made of necessity a change also of the Law.* For thô the Law for Circumcision was in force some Hundreds of Years before the Institution of the Levitical Priesthood, yet were they both but temporary Institutions, designed to last but for a time, *until the time of Reformation*; which being come, they cease and have an end, and in their room comes Baptism, and the Priesthood of Christ, and the New Covenant in his Blood: Plain it is, that as there is a change of the Levitical Priesthood, so is there also of Circumcision: *If ye be circumcised, Christ shall profit you nothing.* Now there cannot be a change of Circumcision, but there must needs be another Sign and Token of God's gracious Covenant in its room: for therein consisteth the nature of a change, and the change here must needs be for the better, because Christ is the Mediator of a better Covenant; and the time of the New Testament is the time of Reformation, more glorious than the time of the Old Testament. Accordingly Baptism is better then Circumcision, as better suiting with the State of the Church under the New Testament: 1. It is more easie, Circumcision was bloody and painful. 2. It is more plain and significative of our Communion and Fellowship with Christ in his Death and Resurrection, and of the washing away of all our sins in his Blood. 3 It is equally applicable to Males and Females. 4. It is not limited to the Eighth Day. 5. It is enjoyned to all Believers, both Jews and Gentiles, throughout the World. 6. It is to continue to the End of the World. 7. It is to be done by none but a Valid Minister of Christ. 8. It is to be done publickly in the Assembly of God's People, if it may be. Look then, as we have the Lord's Supper in the room of the Passeover, and the Lord's Day in the room of the Seventh Day Sabbath, and the Priesthood of Christ in the room of the Levitical Priesthood, and the New Testament in Christ's Blood in the room of the Old Testament in the Blood of Beasts: So we have Baptism in the room of Circumcision a change every way for the better. Either Circumcision is changed for Baptism, or for nothing: for no other thing imaginable comes in its room. But a change there must needs be, otherwise the Scripture will be found erroneous in saying: *The Priesthood being changed, there is made of necessity a change also of the Law.* Heb. 7. 12. Heb. 9. 10. Gal. 5. 2. 2 Cor. 3. 10, 11.

§ IX. The Oppoſers of Infant-Baptism deny Baptism to be the Seal of God's Covenant with every Believer, and affirm, That *the Scriptures are altogether silent thereof, and conceive the Seal of that Covenant, is the Indwelling of the Spirit of Christ, in the particular and individual Persons in whom he resides, and nothing else.* But this is a manifest Error: for before Abraham was Circumcised, he was a true Believer, in Covenant with God, and sealed with the Spirit of Christ: Their Confession of Faith, *p.* 127.

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Rom. 4. 11. afterward *he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed.* So that beſides the Indwelling of the Spirit, there was then clearly another Seal of God's Covenant, namely, Circumciſion. The difference between theſe two Seals ſtood in this: the In-
Eph. 1. 13, 14. & 4. 30. dwelling of the Spirit is an internal Seal, peculiar to the Elect, of abſolute neceſſity to the Salvation of each Perſon from the Fall of *Adam*, to the end
2 Cor. 1. 22. of the World; but Circumciſion was an external Seal, common to *Iſaac* and *Iſhmael*, to *Jacob* and *Eſau*, to Elect and Non-Elect Perſons, not ordained before *Abraham*'s time, neither to all then, but to ſome only, and to no Infant before the Eighth Day, and upon ſpecial Reaſons diſpenſed with or omitted for Forty Years in the Wilderneſs, and never eſteemed by God of equal excellency and neceſſity with Regeneration. Moreover, it is undeniably plain, that Circumciſion was *a token of the covenant between God and Abraham, together with*
Gen. 17. 9, 10, 11. *his ſeed after him, in their generations.* And being ſo, it was a Seal thereof: for a Token of God's Covenant, and a Seal thereof, for ſubſtance, denote the ſame thing. This Covenant did aſſure the earthly *Canaan* to *Abraham* and all his Natural Seed in common by *Sarah*, and the heavenly *Canaan* to *Abraham* and all his Spiritual Seed. Thoſe of *Abraham*'s Seed who reſted in the Letter of Circumciſion without the Spirit, in the Circumciſion of the Fleſh without the Circumciſion of the Heart, and minded the earthly more than the heavenly *Canaan*, were *Abraham*'s degenerate Seed, Children of the Devil, born after the Fleſh and not after the Spirit, ungodly, and liable to eternal Damnation. But ſuch as together with the Circumciſion of the Fleſh, had the inward Circumciſion of the Heart, and by ſupernatural Grace and Regeneration were truly holy before God, theſe were *Abraham*'s Spiritual Seed, Elect in Chriſt, Children of God, and Chriſtians really, though not ſo called, and unto them Circumciſion was principally a Seal and Token of God's everlaſting gracious Covenant, and of pardon of Sin, Juſtification, Adoption, and Eternal Life, as an abſolute and free Gift in Chriſt: And though only the Male-Infants were Circumciſed, yet as to all Fundamental Bleſſings of the Covenant, the caſe of Males and Females was the ſame. And though Circumciſion be long ſince aboliſhed, yet the Doctrine thereof is not aboliſhed, it is truly
1 Pet. 3. 21. Evangelical, and of perpetual uſe to the Church Militant unto the end of the World. Again, it is plain that Baptiſm is a Figure: *The like figure whereunto, even baptiſm, doth alſo now ſave us.* This is equivalent to a Sign, Seal, and Token of Salvation, according to the New Covenant in Chriſt's Blood: For it is certain, that the Salvation of Souls is not ſave by the New Covenant in Chriſt's Blood. Now ſeeing that Baptiſm is a Divine Figure, ſuch as doth ſave the Soul, it muſt needs be a Sign, Seal, and Token of God's everlaſting Covenant in Chriſt with every Believer, whereby is Salvation. And Chriſt's Commiſſion to his Apoſtles, as is before ſhewed, being to get all Perſons into Covenant with God through Chriſt, and then to baptize them, and it being manifeſt that the Infants of Chriſtian Parents are in Covenant with God through Chriſt, it followeth unavoidably that they are to be Baptized, and admitted to Baptiſm as the Seal and Token of God's Covenant coming in the room of Circumciſion.

Their Confeſſion of Faith, *p.* 118, *&c.* § X. The Adverſaries of Infant-Baptiſm, from Dr. *Lightfoot*, alledge, That the forecited Scripture, *Rom.* 4. 11. is not exactly tranſlated, and conceive the Sence of it to be this: 'And he received the Sign of Circumciſion, a Seal 'of the Righteouſneſs of Faith, which was to be in the Uncircumciſion. 'Which was to be, (I ſay) not which had been, not that which *Abraham* 'had

had whilſt he was yet Uncircumciſed, but that which his Uncircumciſed Seed ſhould have; that is, the Gentiles, who in time to come ſhould imitate the Faith of *Abraham*. This they *earneſtly deſire may be ſeriouſly weighed*. Now ſuppoſing, but not granting this Sence of the words, it overthrows their forenamed Poſition, that nothing but the Indwelling of the Spirit is the Seal of God's Covenant with every Believer: for here they plainly grant another Seal, *viz.* Circumciſion a Seal of the Righteouſneſs of Faith in us Gentiles, and conſequently of God's Covenant with us. But the truth is, that the foreſaid Sence of the words from Dr. *Lightfoot* contradicts itſelf and the Grounds of Religion: For it ſuppoſes Believing Gentiles to be Imitators of the Faith of *Abraham*, and yet ſaving Faith in us Gentiles to differ in kind from the Faith of *Abraham*: which is very Abſurd and Atheological. For how can we imitate the Faith of *Abraham*, if his Faith and ours be two contrary kinds? There may be degrees of ſaving Faith, but two kinds of ſaving Faith there cannot be, from the Fall of *Adam* to the End of the World. *Abraham* was ſaved by the Grace of Chriſt, as purpoſed to be Mediator through Faith: and the Saints now are ſaved by the Grace of Chriſt, as already Mediator through the ſame kind of Faith. So that if Circumciſion was a Seal of the Righteouſneſs of Faith in time to be in us Gentiles, of neceſſity it could not but be a Seal of the Righteouſneſs of the Faith which *Abraham* had before he was Circumciſed; becauſe his Faith then, and our Faith now, as to Eternal Salvation, are for ſubſtance one and the ſame kind. Hence he is *ſtiled the Father of all them that believe, though they be not circumciſed.* Rom. 4. 11.

§ XI. The Wiſdom of God ſpeaking by the Apoſtle *Peter*, thought this abundantly ſufficient to ſilence and ſtop the Mouths of all Gain-ſayers: *Can any man forbid water that theſe ſhould not be baptized, which have received the Holy Ghoſt as well as we?* Act. 10. 47. Now though receiving the Holy Ghoſt may include both principal and ſubſervient Gifts and Bleſſings, yet it cannot be thought to exclude thoſe which are principal and ſupream, but rather they above all other are included as moſt excellent and neceſſary, *viz.* Pardon of Sin, Juſtification, Adoption, Regeneration, a State of Salvation. The foreſaid Interrogation doth plainly declare this to be the Mind and Will of Chriſt, and the true meaning of that Grand Commiſſion, *Go and teach all Nations, baptizing them*, &c. that none be excluded from Baptiſm, that have received the Holy Ghoſt ſo as to be in a State of Salvation: And therefore if according to the Rules of wiſe and conſcientious Charity, in the due mean between too much Rigour and too much Laxneſs, we have juſt grounds to judge, that the Infants of Chriſtian Parents be in a State of Salvation, we may apply the foreſaid Interrogation concerning them: 'Can any Man forbid Water 'that theſe Infants of Chriſtian Parents ſhould not be Baptized, who in the 'judgment of Charity are beloved of God, Pardoned, Adopted, Regenerate, 'Partakers of the Holy Ghoſt, ſo as to be in a State of Salvation as well as 'their Parents and grown Believers?

§ XII. It cannot be thought that we ſhould be bound infallibly to know the Hearts of others: for if we muſt not baptize but upon thoſe grounds, we muſt baptize none at all, not grown Perſons themſelves. Of neceſſity there muſt be a Standard of Admiſſion to Baptiſm, and it muſt be plain, univerſal, ſerving for all Perſons, in all Places, at all Times, immovably fixed by God,

otherwise there will be endless Dispute, Uncertainty, and Contention about it. Infallible insight into, and knowledge of others Hearts and Consciences inwardly, belongs only to God, and is to us impossible, and altogether unnecessary. Therefore Christian Charity in the Breasts of God's Ministers, avoiding the two extreams of Rigour and Licentiousness, is appointed by Christ to judge, discern, decide, and determine who are, and who are not to be reputed Saints, Christians in Covenant with God through Christ, in a State of Salvation, and consequently fit for Baptism, and to be washed in the Laver of Regeneration: *For can any man forbid water, that all such should not be baptized?* This Standard is plainly Divine; if you go from it, you know not where to fix.

§ XIII. That well known place in the Gospel, *Mark* 10. 13, &c. is abundantly enough for the Regulation of our charitable Judgment, and judicious Charity in this point being so full, clear, and pregnant: For Christ readily received such Infants as were brought unto him for his Blessing, was much displeased with those that would have hindered them from being brought unto him, he took them up in his Arms, put his Hands upon them, and blessed them, and commanded, saying, *Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God.* Now though Christ be not corporally present on Earth, as sometime he was, for to have Infants brought unto him for his Blessing, Grace, and Savour, yet he is spiritually present in the Assemblies of his Saints, and with his Ministers in the right Dispensation of Baptism, according to his Word alway, even unto the end of the World. But Christian Charity binds us to judge all the Infants of Christian Parents, whilst they are Infants, to be in a State of Salvation, till being grown up, they manifest the contrary. Who can doubt but that the Infants of godly Parents are as dear to God, as beloved by Christ, as holy, as fit for Heaven, as much in a State of Salvation, as *Simon Magus*, as multitudes more such grown Persons baptized by the Apostles, and as many baptized by the Opposers of Infant-Baptism? Can any Man forbid Water that the Infants of pious Parents should not be baptized, which belong to the Kingdom of God, as well as their Parents?

Rev. 2. 1. Mat. 18. 20. & 28. 19, 20.

Heb. 6. 1, 2. 1 Cor. 1. 17. 1 Pet. 3. 21.

§ XIV. There is difference between the Doctrine of Baptism, and Baptism itself, as between Morals and Rituals, between Substance and Ceremony, between Mercy and Sacrifice, between Principal and Appendix: *For Christ sent me not to baptize, but to preach the gospel.* The Doctrine of Baptism is the Doctrine of the New Covenant, of which Baptism is a Divine Sign, Seal, and Token. The Sum of it is this, That all Men are reducible to Two, the First and the Second *Adam*, and all such as descend from the First *Adam* by Natural Generation, are conceived and born in Sin, from the Guilt whereof they cannot be saved and set free, without supernatural Regeneration through the Grace of Christ, the Second *Adam*: and all such as God from everlasting did fore-know, would by his special Grace in Christ be Regenerate, and have Spiritual Life in their Souls, them he did predestinate to eternal Salvation. This Doctrine of Baptism is the Foundation of true Religion, the Marrow of the Scripture, the Sum of Practical Truth, and the Compendium of Divinity. But Baptism as distinct from the Doctrine thereof, is but a Divine Figure, Ceremony, or Token annexed to

1 Cor. 15 45-47. Joh. 3 3 5. Gal. 3. 21. Act. 4. 12. Rom. 8. 29. 1 Pet. 1. 2.

the

the Gospel or New Covenant, a Ritual Ordinance, the Contempt whereof is perilous, but Infants are not capable of contemning it.

§ XV. There are Three sorts of Blessings and Favours vouchsafed by God to fallen Man; some common to Christians and Heathens; some not common to us and Heathens, and yet common to good and bad Christians; some peculiar to God's Elect. Of the First sort are Rain and fruitful Seasons, having our Hearts filled with Food and Gladness, Magistracy, Civil Order, and the necessary Supports of Humane Society, whereby the worst on Earth are in better case than the Devils and damned Ones in Hell, and are capable of being saved by God's Grace, in such sort as our first Parents, and the Angels which fell, were capable of Perseverance. Of the Second sort are the Word and Sacraments, being born of Christian Parents, Education in the Christian Religion, and Communion in external Ordinances, and Priviledges common to *Isaac* and *Ishmael*, to *Jacob* and *Esau*, to *Peter* and *Judas*, to *Paul* and *Simon Magus*, to Elect and Non-Elect Christians, suitably to their Age and Capacities. Of the Third sort are Regeneration, Adoption, Pardon of Sin, Justification, Perseverance, Eternal Life; these are peculiar to God's Elect, and not common to them and others. And then doth God Elect Persons in Christ, when according to his own Eternal Purpose and Fore-knowledge, he doth for the sake of Christ, and his meritorious Cross and Intercession, without all precedent Merit of their own, by his Gospel-work in them, Divine Faith, and thereby pardons their Sins, and seals them with his Holy Spirit, and so sets them apart for himself, and of Dead in Sin, the Slaves of Satan, and Reprobate to every Good Work, makes them alive unto Righteousness, the Children of God, his Elect Ones, a peculiar People to himself. Thus the Death of Christ is the meritorious cause of our Election to Salvation, but not of God's Eternal Purpose to Elect us; for Divine Purpose to Elect, and Election itself, are clearly distinct as Cause and Effect, as Antecedent and Consequent, and may in no wise be confounded.

§ XVI. I conceive, that all the Three forementioned sorts of Blessings and Favours are proper Fruits and Effects of Christ's meritorious Cross and Passion, though they are not all equally so, but most eminently and principally the Third sort, peculiar to the Elect, and the other as subservient: For Christ *is the Saviour of all men, especially of those that believe*: and whom he saves, he saves by the merit of his Cross. God doth not now Govern the World barely as Creator, before *Adam*'s Fall, but as Redeemer in and through Christ, unto whom all Power is given in Heaven and Earth, and his Kingdom ruleth over all, both Angels and Men, for the everlasting Good of all Militant Saints, and in order to carrying on the Great Work of Redemption by Faith, in all such as belong to the Election of Grace. And therefore whatsoever Blessings and Mercies, whether common or special, any of fallen Mankind partake of subsequently to Creation and Permission of Original Sin, they are proper Fruits and Effects of Christ's Death. And wherein any Intellectual Creatures, whether Angels or Men, are capable of being serviceable to God, and to Christ our Mediator, in promoting the Work of Redemption, they are bound to serve to the utmost of their power, and Christ may be said to have purchased their Service with his Blood, and to have right thereto by the Merit of his Cross: For in purchasing *Eter-*

1 Tim. 4. 10. 2 Pet. 2. 1. Heb. 2. 9.

Col. 1. 20. Eph. 1. 10, 21, 22, 23. Phil. 2. 8, 9, 10. Mat. 28. 18, 19. John 5. 22, 23. Heb. 9. 12. Rev. 5. 9, 12, 13.

nal Redemption, which is the principal end, he muſt needs be ſuppoſed inclu-ſively to purchaſe all the neceſſary helps and means requiſite and conducing thereto, *Et qui adimit medium dirimit finem.*

Eph. 2. 12. Joh. 4. 22. Act. 2. 47. Gal. 2. 15. Rom. 9. 4. & 11. from 16. to 25. Act. 2. 39. Iſa. 44. 3.

§ XVII. Concerning Heathen Parents the Scripture plainly declares, That for the preſent they are *without Chriſt, being aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenants of Promiſe, having no hope, and without God in the world.* We cannot think that the Infants of ſuch are in Covenant with God. As of old it was rightly ſaid, *Salvation is of the Jews*: ſo now it is rightly ſaid, That Salvation is of the Chriſtians. *The Lord added to the Church daily ſuch as ſhould be ſaved.* But we cannot ſay, that the Infants of Heathen Parents are added to the Church. While the Jews continued in the Faith of *Abraham*, their Infants were *the natural branches, and partaked of the root and fatneſs of the Olive-tree*; to them and their Children pertained *the adoption, and the glory, and the covenants, and the giving of the Law, and the ſervice of God, and the Promiſes.* But they by Unbelief breaking themſelves and their Children off from the God of *Abraham*, and his true Religion, this gave occaſion for the calling of the Gentiles, who were *wild by Nature, and Branches of the wild Olive-tree*: but being by ſupernatural Grace and Regeneration united to Chriſt, endued with the Faith of *Abraham*, and ſo *graffed contrary to Nature into a good Olive-tree*: Now the Infants of Believing Gentiles are become the Natural Branches, and together with the Infants of believing Jews, *partake of the root and fatneſs of the olive-tree*, and conſequently of Baptiſm, as coming in the room of Circumciſion. By this good Olive-tree, I underſtand Chriſt, the Saviour of all Men, ſpecially of thoſe that believe, who hath with his own Blood purchaſed Temporal Mercies for all Men in general, and Eternal Mercies for the Elect in ſpecial, and Baptiſm in common for all Chriſtian Parents and their Infants.

Rom. 9. 6.

§ XVIII. As *they are not all Iſrael, which are of Iſrael*: ſo they are not all the Church, which are of the Church, nor all internally in Covenant with God, that are externally in Covenant with him. And yet all that are of the Church, and externally in Covenant with God may be admitted to ſuch external Priviledges, as do in common pertain to *Iſaac* and *Iſhmael*, to *Jacob* and *Eſau*, to *Simon Peter*, and *Simon Magus*, to viſible Chriſtians and their Seed, ſuitably to their Age and Capacity.

Tit. 3. 21. 1 Pet. 3. 21. Rom. 4. 11. Act. 22. 16. 2 Cor. 2. 16, 17. 2 Cor. 6. 1.

§ XIX. Baptiſm in its own nature is *the Laver of Regeneration*, a ſaving Figure, a divine Sign, Seal, and Token of Pardon of Sin, Adoption, Juſtification, and Eternal Life, according to God's gracious Covenant in Chriſt. But as one and the ſame Sun doth harden Clay and ſoften Wax, and as one and the ſame Goſpel is to ſome, through God's ſpecial Grace in Chriſt, the Savour of Life unto Life, and unto others, through their own Sin, the Savour of Death unto Death; ſo is Baptiſm. In receiving Baptiſm, perſons receive the Grace of God, but too many *receive the Grace of God in vain*: and ſo what in its own nature is the Laver of Regeneration, a ſaving Figure, a divine Sign, Token, and Seal of the greateſt Bleſſings and Favours, is not ſo to ſuch as receive it unworthily and in vain.

§ XX.

§ XX. The Papists generally, and many Protestants, hold, That the Sacraments confer Grace, *Non ponentibus obicem*, to such as do not put in a barr. *Luther*, in the beginning of the Reformation, did censure and oppose this Sentence and Opinion as Heretical. Certain it is, that there cannot be a Sacrament without Faith; For all sound Divines unanimously approve that excellent Saying of *St. Augustine's*, *Accedit verbum ad Elementum, & fit Sacramentum*. The Word comes to the Element, and it is made a Sacrament. This Saying is grounded upon these and the like Scriptures, *Rom.* 4. 11. 1 *Pet.* 3. 21. So that, without the Word of Divine Institution, there is no Sacrament, no Baptism, no Lord's Supper. But the Word of Institution cannot be without Faith, either common or special: For the Word of Institution and Faith are related as principal and instrumental, and as related they are by Nature together, and do mutually prove and infer each other. There may be Words and Washing without Faith, but not Christian Baptism. Common Faith, such as *Simon Magus* had, is sufficient to the Validity of Baptism, and for entring the Person baptized into the Lord's Oath and Covenant, and into the Number and Society of visible Christians, as to external Fellowship and Communion; but it is not sufficient to Pardon of Sin, and a State of Salvation; for this there is an absolute necessity of special Faith, even the Faith of God's Elect as to the Adult, and the Divine Seed thereof as to Infants. No Christian Faith, no Church, no Sacrament, no Gospel-Ministry, no Difference between us and Heathens, nothing but Practical Atheism, and the Kingdom of the Devil, and Eternal Despair. Rossens. Cont. Luther, Art. 1. Le Blanc Thes. Theol. de usu & efficacia Sacram. Novi Testam.

§ XXI. Many hold that God's Promises are of two sorts, Absolute and Conditional, and that Baptism is but a Seal of his Conditional Promises, and that the eternal Salvation of Infants is not absolutely and entirely by the Grace of God in Christ, but partly by it, and partly by somewhat else as a condition thereof, or cause, *Sive quâ non*, without which Infants cannot be saved. But the Scripture hath no such Doctrine, and therefore it may not be received. 1. We read, That *all the Promises of God in Christ, are Yea, and in him, Amen.* And that *godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.* But of two sorts of Divine Promises, some absolute, and some conditional, we read nothing at all. 2. The Sum of all the Blessings and good Things contained in God's Promises, is Eternal Life, as begun on Earth and perfected in Heaven: *In hope of eternal life, which God that cannot lie, promised before the world began*, Tit. 1. 2. *And this is the promise that he hath promised us, even eternal life*, 1 John 2. 25. Now Eternal Life is God's own Life, even *the Life of God*. But the Life of God cannot be conditional: for if it be conditional, then God himself must needs be conditional, uncertain of his own Life, an impotent, and precarious God, dependent upon Men for his very Life, and it is at their courtesie whether he shall be God or no. 3. If the Eternal Salvation of Infants, from first to last, be not absolutely and entirely by God's Grace in Christ, then we must be bound to pray for Infants after this manner: Lord, do not save them, but almost save them; the matter is divided into certain parts, part belongs to thee, and part belongs to some other; Lord, do thine own part, it pertains not to thee to do more, and therefore 2 Cor. 1. 20. 1 Tim. 4. 8. Eph. 4. 18.

fore we may beg no more, thou art but a half Saviour, an imperfect Saviour, there be others co-equal and co-ordinate with thee in this matter. But this kind of praying is rather blaſpheming than praying. 4. If Infants eternal Salvation, from firſt to laſt, be not abſolutely and entirely by God's free Grace in Chriſt, then it muſt needs be wholly of Debt, and not of Grace, and ſo Infants ſhall have ground of glorying againſt God after this manner, and to this effect: We thank God indeed for making us Infants, and for bare univerſal Grace in common with *Cain*, *Judas*, and the reſt of damned Men in Hell, when they were upon Earth; but for our Eternal Salvation as begun on Earth, and perfected in Heaven, we owe God no thanks at all; but he is beholden to us by our Parents, or by our Nominal God-Parents, or by our ſelves, for our good Merits and Deſervings, and not we at all to him, for any ſpecial and differencing Grace. Which Doctrine is the ſame with *Pelagianiſm*, plainly repugnant to Faith in God; For God is not God, unleſs he be abſolutely and entirely the Author of all Good to his Creatures, whether it be natural or ſupernatural, corporal or ſpiritual, common or ſpecial, temporal or eternal, it is all from God of Grace, and not of Debt, whether they be Infants or Adult Ones who partake of it. 5. Though God make uſe of Inſtruments and Means, and there can be no pardon of Sin without foregoing Divine Faith in the Adult, and the Seed thereof in Infants, yet Means and Inſtruments, and ſubordinate Cauſes and Agents, add no Perfection to God, he is truly *all in all*, and *worketh all in all*; but ſo that he is no way the Author of Sin, but the juſt Avenger of it; the Author of all Good, holy in all his Ways and righteous in all his Works, working all things after the Counſel of his own Will, and the whole Creation abſtracted from, compared with, and ſet againſt God, is as nothing; yea, leſs then nothing, and vanity. 6. In ſuch ſort as God in Scripture is ſaid to repent, by way of Anthropopathy and condeſcenſion to our weakneſs: ſo he may be ſaid to have conditional Promiſes, and to promiſe Eternal Life, upon condition of Faith and Repentance; but no otherwiſe: For like as the Scripture aſſures us, and all agree, that God is not a Man that he ſhould repent: ſo by the ſame reaſon God is not a Man that he ſhould be bound, and Debter, and promiſe Eternal Life conditionally. For it is a Maxime in Divinity, taken from St. *Hilary*, and grounded upon the deepeſt Reaſons and Foundations of ſupernatural Religion, that, *In abſoluto nobis & facili eſt æternitas*: Eternal Life cannot conſiſt in uncertainty, wavering, ſuſpenſe, and dubitation; which neceſſarily it muſt, and cannot be avoided, if it be but conditional. For what is Eternal Life, but God himſelf as enjoyed in Eternal Bleſſedneſs? Conſequently to ſay, that Eternal Life is not abſolutely certain, but conditional, is in effect to ſay, that God is but conditionally God, uncertain of his own Life, and ſo is not true and very God, but an Idol, a Figment of Man's Invention.

Rom. 11. 35. 36.
1 Cor. 4. 7.
1 Cor. 12. 6. & 15. 28.
Pſal. 145. 17 18.
Iſa. 40. 17, 18.
Eph. 1. 11.
1 Sam. 15. 11 29.
Numb. 23. 19.
Gen. 6. 6.
Hilar. de Trinit. lib. 10.

§ XXII. Excepting the Infant Jeſus, who was abſolutely holy and ſinleſs, every other Infant doth ſuffer what it ſuffers for its own ſin, its own inward pravity and corruption, is the ſole meritorious *Cauſe* of all the puniſhment laid upon it by God, and the Sin of *Adam* is but the *occaſion*. Original Sin in Infants, is the *Conſequent*, but not the *Effect* of *Adam*'s Sin.

Nullus unquam ita ſomniando deliravit, ut magnum iſtum defectum, quo Natura humana primi hominis prævaricatione vitiata eſt, ex aliquo Dei pacto cum parentibus initio, vel ex poſitiva Dei lege aut voluntate propagari arbitretur. Janſen. de Statu Naturæ lapſæ, l. 1. c. 17.

His

His eating of the forbidden Fruit was his own Perſonal Sin, and yet the Sin of all Mankind; becauſe he in that inſtant was all Mankind, there being no other Man then in being. But God gave him Repentance and Pardon of that and all his other Sins, and therefore his eating of the forbidden Fruit is not imputed to us, no Man's Conſcience doth ſmite him for it; but all the Sin imputed by God to Infants, is only that inward Corruption that is latent in their Souls, which the Sin of *Adam* hath occaſioned, but not cauſed: For though he was truly penitent and pardoned, and ſo alſo was our firſt Mother *Eve*, in the inſtant of their Natural Coition, and Conjugal Act, yet there did then cleave to their Souls inordinate Luſt and Concupiſcence, and this *Ex Naturâ rei*, from the nature of the thing, did by God's moſt righteous Judgment and Permiſſion, unſearchably *occaſion*, but not *cauſe* Original Sin, and ſinful Contagion, in all their Natural Off-ſpring. *This Diſtinction of the Cauſe and Occaſion, if well heeded, both fully acquitteth God's Juſtice, and abundantly reconcileth the ſeeming Contradictions of Scripture in this Argument* of puniſhing Children for Parents Sin, ſaith B. *Sanderſon*, in his Third Sermon, *Ad Populum*, p. 180. Edit. 6. Firſt God made *Adam* holy, next he permitted his Sin, then he gave him Repentance and Pardon, through Faith in Chriſt, the promiſed Seed: afterward he made him a Common Head and Root to all his Natural Off-ſpring by Natural Generation, according to his own Eternal Purpoſe, to his own Children immediately, to the reſt of the World remotely, as I humbly conceive.

§ XXIII. Chriſtian Parents are the fitteſt to preſent their own Children to Baptiſm, and to undertake for their good Education; they indeed are their proper God-Parents, becauſe they are ſo by Divine Inſtitution, Nature makes them Parents, and Chriſtian Faith makes them Godly Parents, and ſo they are by Divine Ordination God's Agents, Servants, Sureties, and Truſtees, to ſee to the Baptiſm and good bringing up of their Children, and are accountable to him. Whereas thoſe who are commonly called God-Parents, properly are not ſo, they are but nominally ſo; becauſe they are, what they are not by Divine, but by Humane unneceſſary Inſtitution. And therefore, where by the 29th Canon of the Church of *England*, touching Baptiſm, it is ordained, That *no Parent ſhall be urged to be preſent, nor be admitted to anſwer as Godfather for his own Child*: It ſhould rather be ordained, That except in caſe of Sickneſs, or other the like impediment, each Chriſtian Parent ſhall be urged to be preſent at the Baptiſm of his own Child, and undertake for its good Education, and, under Chriſt, be reputed the moſt proper Godfather; and the forenamed Canon ſhould be aboliſhed, as contrary to Chriſtian Meekneſs and Equity, and ſavouring of Unchriſtian Rigour.

§ XXIV. Though Chriſtian Parents are the next Inſtruments of preſenting their Children to Baptiſm, and procuring this favour for them; yet it is the whole Society of Godly Chriſtians upon Earth, who under God, and the Lord Jeſus, are the moſt Noble and Eminent Inſtruments of all Spiritual

Offeruntur parvuli ad percipiendum Spiritualem gratiam, non tam ab eis quorum geſtantur manibus, quamvis & ab ipſis, ſi & ipſi boni & fideles ſunt, quam ab univerſa ſocietate Sanctorum atque fidelium. Ab omnibus namque offeri rectè intelliguntur, quibus placet quod offeruntur, & quorum Sancta atque individua Charitate ad Communicationem Sancti Spiritus adjuvantur. Tota ergo hoc mater, quæ in Sanctis eſt, facit: quia tota omnes tota ſingulos parit. Auguſt. Epiſtol. 22.

Good

Good to the Souls of Infants, not excluding, but rather including their Parents, if they be truly godly, them especially; for thus we read: *But Jerusalem which is above is free, which is the mother of us all*, Gal. 4. 26. This *Jerusalem*, the Holy Catholick Church, the blessed Company of all faithful People, is the Mother of us all, and consequently of all such Infants as belong to the Election of Grace. And we have great reason to think, that all such Infants as God's Word binds us to baptize, dying in Infancy with the Seal and Token of God's gracious Covenant upon them, are elect and saved, especially if they be the Infants of godly Parents, they are, *Cives Ecclesiæ*, Citizens of the heavenly *Jerusalem*, the is spiritual Mother to them all, and every one: *For by one Spirit are we all baptized into one Body*, 1 Cor. 12. 13.

§ XXV. We may admit the Infant to Baptism, and yet not admit his Parents to the Lord's Supper; because it may be wholsome Penalty to deny them the Lord's Supper, till they have reformed their profane and wicked Lives; and yet it may be too much Rigour to debar their Infant from Baptism. Not seldom the Children of wicked Christian Parents, when grown up, prove godly, and are saved; and too many Children of godly Parents, when grown up, prove wicked, and perish. As God may by his common Grace move the Heart of a carnal Christian Parent to pray, to joyn in Prayer, to hear the Word, to give an Alms, to devote part of his Estate to pious and charitable Uses, and by God's common Grace, he may be instrumental for Temporal and Eternal Good to others, though himself prove a Cast-away. So by the same common Grace he may be instrumental in God's hands, for bringing his Child to Baptism, and procuring it solemnly entred into his Holy Covenant, and may devote it to his Service, and be useful to its Temporal and Eternal Good, though himself be ungodly and perish. Under the Law, the Infants of good and bad Parents were promiscuously admitted to Circumcision by Divine Warrant; and good and bad *Israelites* did in common contribute towards the Building of the Tabernacle first, and afterward of the Temple. Whom we can, we are to amend by the Word and holy Discipline; and whom we cannot, we are to mourn for and tolerate. Where the Tares cannot be pluckt up without endangering the Wheat, they are to be let alone, and both are to grow together till the Harvest. There are two kinds of sincerity, common and special: with the former, the generality of ungodly Christian Parents, in the Parishes of *England* desire Baptism for their Children, they desire it sincerely, seriously, and without dissembling: this is not no sincerity, it is better then none, and yet it is not divine, heavenly, and spiritual. But Children born in manifest Whoredom and Adultery, should not be baptized, unless the Father or the Mother, one, or both, will, at the Baptism of the Child, penitentially confess the Sin. And the Ecclesiastical Judge should not for filthy Lucre exempt infamous and notoriously scandalous Sinners from such wholsome Penance; so to do is very sinful and scandalous, and God's Blessing cannot be thought to go along with that Gain which is taken to free Sinners from giving Glory to God, by wholsome Confession of Sin.

Jos. 7. 19. Prov. 28. 13. 1 Tim. 5. 20.

§ XXVI. By Infant-Baptism a Divine Bond and Engagement is laid upon the Parents to teach, and upon the Children to learn, as soon as they shall be

be capable God's true Religion. This Divine Bond and Engagement doth very much tend to Godlineſs, and ſhunning Sin, by aweing the Conſciences of Parents, and Children, when grown. But the denial of Infant-Baptiſm by erroneous freeing Parents and Children from this Divine Bond and Engagement, doth too much tend too Looſeneſs and carnal Liberty, and profane Converſation.

§ XXVII. Infant-Baptiſm is greatly uſeful to keep up the Doctrine of Original Sin in Infants, and the neceſſity of ſupernatural Regeneration, and Eternal Redemption by the Grace of Chriſt, and ſo it is greatly uſeful to our Faith. But the way of thoſe who are againſt Infant-Baptiſm, doth very much tend to weaken our Faith herein, and make all Men think that there is no ſuch thing as Original Sin in Infants, that they have no need of Regeneration and Eternal Redemption by Chriſt, and that they are no leſs holy and pure then the Infant Jeſus, who was after an extraordinary and miraculous manner conceived by the Holy Ghoſt in the Womb of a Virgin, and born of her: which is a great and dangerous Error.

§ XXVIII. Moreover, their way tendeth to harden the Jews in their Infidelity: becauſe the Goſpel obligeth them to believe, that if they will become Chriſtians not only themſelves, but their Infants alſo ſhall become great Gainers, and be under a better Covenant then that of Circumciſion; which upon the Principles of thoſe who oppoſe Infant-Baptiſm, cannot be, and ſo the Jews are ſcandalized, and a Stumbling-block is caſt in their way to hinder their Converſion.

§ XXIX. The Apoſtles did rightly in baptizing thoſe with the Baptiſm of Chriſt, who had been before baptized with the Baptiſm of *John*, *Act.* 19. becauſe *John*'s Baptiſm gave no Remiſſion of Sins, ſave through Faith in the Death of Chriſt as future, and ſo it pertained to the Old Teſtament Diſpenſation, which ſtood in force till after the Death of Chriſt the Teſtator and Surety of the New Teſtament: by whoſe Death, and the Inſtitution of the New Teſtament in his Blood, the whole Old Teſtament Diſpenſation, and *John*'s preparatory Baptiſm, as included in, or joyned with the ſame, is to ceaſe and have an end; and now Chriſt as Mediator of the New Covenant, ordains a new way for all Nations, that they be made Diſciples, and baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt; this is clearly a new way and kind of Baptiſm differing from *John*'s. But this will no way warrant the Doctrine and Practice of thoſe among us, who re-baptize grown Chriſtians, who had been lawfully baptized in their Infancy with Chriſt's Baptiſm, how they will avoid the Charge of Anabapteſm, and ſinful re-baptizing, I ſee not. And it may ſeem ſtrange, that they can find Evidence in the New Teſtament for the Divine Appointment of the Lord's Day, and that from the Reſurrection of Chriſt, the laſt Day of the Week was changed into the firſt Day of the Week; as in their Confeſſion of Faith themſelves declare, *p.* 77. and yet cannot find like Evidence for the change of Circumciſion for Baptiſm, and the Baptiſm of Infants as the conſequent thereof.

Auguſt. Enchirid. cap. 49. Bedæ reſponſ ad qu. 5. in fine lib. Retract. in Act. Apoſtol.

§ XXX.

Their Confession of Faith, p. 115, p. 116.

§ XXX. They tell us, *That all institated Worship receives its Sanction from the Precept, and is to be thereby governed in all the necessary Circumstances thereof.* ——*And that it depends purely upon the Will of the Law-giver to determine what shall be the Sign of his Covenant, unto whom, at what season, and upon what terms, it shall be affixed.* Now though much more might be said in this Argument, yet necessitated brevity will not permit more, and I think I have said enough to prove, that it is the Will of Christ that we baptize the Infants of Christian Parents, that in so doing we proceed according to his Precept and Commission to his Apostles, to teach and baptize all Nations. So hath been the Practice of the Universal Church to our times, God's Blessing hath gone along with it, and Christ according to his gracious Promise, will not fail to be with his Ministers in the dispensing of it unto the end of the World, *Mat.* 28. 20.

FINIS.

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